

1857

The Regeneration OF THE NATIONS IN TURKEY.

I.

The internal ruin of Turkey, its causes and cure.

II.

The Armenian Race and the condition of their Church.

III.

Early progress of the Mission among the Armenians.

IV.

The present divisions of the Missions, and the condition
of the Evangelical Churches in Turkey.

V.

General view of all Mission Work throughout the Turkish
Empire.

VI.

A voice from the birth-place of the Apostle Paul.

—BY—

REV. OHAN GIADZAKYAN,

Jan. 17, 1882.

BOSTON :

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PREFACE,

BY DR. HAMLIN, MIDDLEBURY, VT.

The friends of Missions will feel a special interest in this little book of Rev. O. Gaidzakyan, as presenting the views of a native Evangelical Armenian pastor from the ancient Cilicia and from near the birth place of St. Paul. In ancient times this province, bounded on the north by the Taurus Mountains, was inhabited by a rough and brave people that required the strong arm of Rome to reduce to submission to law. Cicero was Proconsul of the province about 50 B. C.

Near the close of the 11th century the Armenians obtained and held possession of it till near the close of the 14th century. The earlier despotism of the Osmanlee Turks was fierce and cruel, but the Armenian population has survived it and is now rapidly increasing relatively to the Turks. There is force and character in the people which no age of oppression has subdued or can subdue.

Mr. G. is in this country in order to complete medical studies commenced under Missionary Physicians.

IV.

President Buckham and Rev. Dr. Brastow, of Burlington, have kindly and generously interested themselves on his behalf and at the Vermont University he will be enabled to complete the enterprise which few Orientals, but a native Cilician would have undertaken. Intelligent friends of Missions cannot but feel an interest in what comes back to them as the fruit of their own work.

THE

INTERNAL RUIN OF TURKEY;

ITS CAUSES AND CURE.

THE events which have happened in Turkey during the last ten years, have drawn the special attention of the nations and governments of Europe, and have employed not only the skill of the diplomatists, but the pens of journalists. Every morning the newspapers have been examined, for the purpose of learning the civilization of the Ottoman Empire, or the population of Turkey. The chief point considered in this contest has hitherto been the political, and people have entirely lost sight of its religious and moral aspects. I therefore propose to consider rather the religious causes that have led to the internal ruin of Turkey.

THE CAUSES OF THE INTERNAL RUIN OF TURKEY.

I. The first of the causes which have led to the internal ruin of Turkey, is the national and religious condition of its populations. There are more than thirty different sects in Turkey, the

majority of which are found among the professing Christians. These sects may be found in all parts of Turkey. If they were so inclined, these sects could render great and lasting services to the country ; but having lost unity among themselves, and having departed from the sacred and distinguishing virtues of Christianity, they are powerless to do anything. The spirit of true Christianity having almost disappeared from the Eastern churches, the congregations forming them have not only lost their national aspirations, but their religious rectitude. Among the Christian nationalities of Turkey, there are many wealthy and influential persons; but they only mind their personal interest, and forgetting their duties towards their church and community, become instrumental to the oppression of their fellow-countrymen by wicked and unprincipled means. This has always been found by experience, that whenever the heads of the different Christian denominations in the various towns of Turkey have presented a united front in their official intercourse with the authorities, they have invariably carried their point. The Turkish officials are very hypocritical and corrupt, and they are brought down to this condition by the leaders of the different Christian denominations. If these leaders would only relinquish the exclusive service to their own individual interests, concern themselves more especially with the public welfare, and be united among themselves, I entertain no doubt that they could render immense services to the Christian people of Turkey. But alas! these men are far from serving such principles and ideas. The Eastern churches having fallen into decadence, have brought ruin both to themselves and to the cause of Christianity. The mother churches, such as the Orthodox Greek, Roman Catholic, Armenian, Nestorian, Jacobite, Syrian, and Maronite Churches respectively, believe that if there is any true church of Christ on earth, it is herself. This is especially applicable to the Greek and Roman Catholic Churches. And yet these churches *have only* the outward form of Christianity, and are far removed from its spirit.

Though this is the case with them, they nevertheless stand before the Mahometans as model Christian churches; and Mahometans in Turkey estimate the Christianity of other lands by the standard furnished them in their own country. Although there are more than five thousand Christian churches there, not one of them is at present able to bear testimony to the truth of Christianity, because their ecclesiastical condition is such that they have mixed idolatry with Christianity, and consequently they have nothing about them except the bare name of Christian. They have thought it lawful to fill their churches with pictures, and to adore them; and especially the picture of the Virgin Mary, to whom they pay greater deference than even to God. Although the Armenian Church does not esteem pictures in any extraordinary degree, she believes that when a picture has been anointed with chrismā (an oil, after the consecration of which the Armenians believe it to become impregnated with the Holy Ghost), it is worthy of being adored. Pictures that have not been consecrated with the chrismā, are in no way revered among them. The Greeks do not like sleeping in a chamber where there is not a picture of the Virgin Mary, before which they usually keep a light burning night and day. The Roman Catholics never retire to rest before having bowed and said the *Ave Maria* thirty-six times before the likeness of the Virgin Mary. Both the former and the latter believe that unless they put themselves under the protection of the Virgin Mary, they would not be free from the evil influences of the Powers of Darkness. The mediation of Christ is not forgotten by the Eastern Churches; but they have so many other mediators besides Him, that little room is left for the Savior of the world. Certain fundamental doctrines of the Christian Church are tenaciously adhered to, such as the doctrine of the Holy Trinity, Baptism, the Lord's Supper, etc.; but they have, withal, borrowed a good deal from Judaism and idolatry. From the epoch of the apostles, till the eighth century, most of the churches professed

a pure doctrine, and were able to give testimony to the truth of the Christian doctrine, even to the shedding of the last drop of their blood. This is plainly to be seen in general history as an incontrovertible fact. In those days the Christian Churches were the light of the world, and that salt which prevents decay; but when they allowed erroneous ideas and beliefs to enter among them, they fell into darkness, and were weakened. They not only were divested of their brightness, but they lost their savour, and occasioned their own dishonor, by being trampled under feet as dross. This is a great pity, and it is our duty not to forget these Churches of Christ. With the corruption of the doctrines of the Eastern Churches, came the corruption of morals; so that in the present day the adherents of those churches are as corrupt as the heathen, who have never heard the name of Christ. Although this statement of things is general, no measures are adopted to stay the progress of the evil. Two things alone are capable of remedying the evils of mankind, and of improving its condition. The one is serving the spirit of unity and concord; the other is Christian virtue, which is no other than laboring for the eternal good of mankind. All the wealth, prosperity, and power of this great country, are derived from these two sources. Do not think that it is your wealth or your learning alone that have given that pre-eminent position; but it is your Christian unity and missionary enterprise.

This fact places you in a far different position than the other nations of the earth. But I say it with grief, that the Eastern Churches are entirely devoid of this spirit. A country that has not this spirit of union, and a Christianity that has no power to reclaim its adherents from evil—what influence, I say, can such Christianity have on the internal condition of Turkey? Surely its influence can be no other than deteriorating. If the condition of Christianity be such, how could it invite Mahomedans and convince them of its truth? Instead of this, the Mahomedans even go the length of condemning the

Christians of the East, saying that they are a kind of idolators. Such is the weakness of the Eastern Churches, that they can say nothing to the heathen in respect of the erroneousness of their religion and the truth of Christianity.

II. The second cause of the internal ruin of Turkey is the Mahomedan religion. Though the Mahomedan religion of Turkey is divided into a great many sects, the moral precepts and laws of all are based upon the Koran. But this book is not an apt instrument for keeping the morals of the population of Turkey pure. On the contrary, it causes and makes opportunities for the greater corruption of morals, and with that it nourishes in its followers a spirit of undying animosity and opposition to non-Mahomedan races and nationalities. The following facts will fully bear me out in this:—The Koran teaches that however sinful a man may be, having once performed his ablutions and said his prayers, all his sins are forgiven. By ablution is meant that a man goes to a fountain of running water, or takes some water from a jug, and washes his hands, head, mouth, ears, and feet, the meaning attached to each of those acts being that sins committed by those members are washed away. Should a man be unable to perform this rightly, and he be on the point of dying, he is told to raise his forefinger, and with it confess that there is one God, and Mahomet is His true prophet, and he will receive plenary forgiveness, and be saved. Should he be unable to do this even, he need only repeat the above confession in his mind, and he is saved, his sins having that instant been wiped away, and himself made as white as snow.

The Koran, moreover, teaches that all Mahomedans shall go to the seventh heaven, where all the sensual indulgences known on earth will await them, even others of a more degrading and bestial character. The language with which these ideas are clothed is so indelicate, that it can hardly bear repeating in society. The Koran, moreover, teaches that all

those who are not Mahomedans should be frequently invited to the true religion; that in case of complying with the invitation, they should be well treated, and receive every consideration. Should they, however, perish in rejecting the truth faith, all the possessions of the obstinates are declared to belong legally to the true believers. And here is the Fetua, or sacred sentence: — ‘If the Kaffir (the blasphemmer) does not renounce his blasphemy, his life should be taken away, and all his goods be appropriated by the true believers.’ Although this is not the present practice of the Moslems, it has been the only rule with them for centuries past.

By the few examples here given, the true nature of the Mahometan religion may be clearly ascertained. That religion, as you may observe, gives many opportunities for the corruption of the morals of mankind, and with it endangers the morals and materials of humanity. One of the causes of the deterioration of Christianity in the East is, that they are surrounded with Mahomedans, and are apt to follow the bad example set before them.

It is from this spirit of the Koran that the blood of many innocent persons has been shed in Turkey. It is from this spirit that children and delicate woman have been ill-treated.

Some years ago, the Mahomedans of Marash, in Central Turkey, burnt there the English Vice-Consul with his wife and children. You will of course ask me what was the reason of it? Well, simply this. The Consul had, in a certain lawsuit which was being tried before the local court, permitted himself to say that he did not recognize the Sheriat, or the law based on the Koran—of course, as he was a foreigner, he had the right of saying this. The Cadi, or judge, was very wroth at him. He called to him the baser sort of the Moslem population of Marash, and instigated them to atrocious acts, by telling them that the Consul had blasphemed against the Koran. They at once cried for revenge, and made their way to the Consul’s residence. The latter, frightened by the hostile dem-

onstration, retired to the inner apartment of his house. Soon after he observed that his house was enveloped in flames, and escape was impossible. The poor man, his wife and children, were all burnt alive !

Though the disturbed condition of the country, the general stagnation of business, and the crushing burdens of taxation which the people are compelled to bear, have greatly embarrassed them in their efforts at self-support, yet, on the whole, there has been some real progress all over Asiatic Turkey, which is the more encouraging from the fact that the poverty of poorer classes is steadily increasing. The prevalence of robbery and violence in almost every part of the country has rendered touring very unsafe.

During the last two years not less than eight American Missionaries have been robbed upon the public roads, and since last year one Missionary, Mr. Parsons, of the Nicomutia station has met his death by the hand of an assassin, and, though he has confessed his crime and received the sentence of death, that sentence awaits execution.

I might mention a thousand similar cases, all of them traceable to this fatal spirit of the Koran. If such a religion, or such a book, be in the hands of the Government, and if it should regard its subject-races in the same light as the Koran regards non-Mussulmans, how can the populations living under it be reformed or improved from within ? All of you will of course agree with me in saying that it is impossible.

III. The third cause is that the sectarians of Turkey, whether Mahometan or Christian, are ignorant of their respective creeds. All the religionists of Turkey have a classical idiom peculiar to themselves. Every doctrine about the existence of God, the duties of man to God, etc., are written in that classical idiom with which the people are not familiar. For instance, the Greeks are the Greek of eighteen centuries ago, the Roman Catholics are Latin, the Armenians classical

Armenian, the Mahomedans Arabic, the Jews Hebrew, the Syrians Syriac. Hence the proportion of those who go to places of worship, and can understand the service is very small, in fact it is not more than 2 per cent. This is the reason why the people of Turkey are, generally speaking, utterly ignorant of their religion or creed. If there be any number of persons who are sufficiently informed of the precepts of their religion, they have lost confidence in them, and live in complete irreligion.

There are three principal schools of religious thought in Turkey. One section of people is conservative, and prefer remaining in their traditional views and prejudices, and are averse to changes of any kind. They say, 'We prefer going in the same way of our fathers, and will remain in the same,' and none of them care for the reformation. This is the largest section. The second division or section, is that which seeks to test the antiquated and rotten religions that they see about them, with truths that are self evident, to retain the good and valuable, and to reject what is useless. Although this section may be found among all the religionists, their numbers are small, and they are mainly recruited from the younger generation. It is, however, expected that if the numbers of these should increase, they will, on some future day, be the means of effecting great and important changes. The third section is composed of those who have no religion to speak of; although they once belonged to the different religious sects found in Turkey. These people never think about the welfare of mankind, and consider the two other sections foolish. Yet this kind of people are very careful of their personal interest and pursuits, and are, moreover, very fond of worldly pleasures and indulgences.

All this must show the result of the people not being acquainted with their own religion. The party that wishes to remain in darkness persecutes the second, which is more educated and enlightened. The second section, on the other hand, being few in number, are unable to do much good. The

third section laughs at both, and thus all three bring about the internal ruin of the country to which they belong.

Now, these are the principal causes of the internal ruin of Turkey :—The disagreement of the Christians among themselves, and their being divested of all Christian virtues ; next the evil spirit of religious animosity fostered by the Koran ; and lastly, the darkness in which the religionists of Turkey are respecting their creeds.

O Christian friends, what can you think of such a population and such a country ! I think that the European nations and the United States and especially those who have made great progress in Christianity, have great duties towards this country. The internal corruption of Turkey cannot be remedied by the shedding of human blood, and by reducing towns. The blood shed to-day in Turkey will not improve Turkey, if the necessary and indispensable measures for improvement be not adopted. If the nations of Europe and the United States, like a father, do not teach and educate the populations of Turkey, if they do not give them the gospel and civilization, the internal evils of Turkey will continue. Truly, some of the powers and Christians of Europe and the United States have rendered many services and granted many benefits to Turkey ; and it is our duty to express our gratitude for it. If they would help them a little more and a little longer, a means for removing the corruptions of Turkey might be found. Our Saviour says, ‘ The truth shall make you free,’ and also says, ‘ Peace I leave with you, my peace I give unto you.’ And God says, ‘ Not by might, nor by power, but by my Spirit, saith the Lord of Hosts ; who art thou, O great mountain?’—Zechariah, 4th chapter, 6th verse. So long as the spirit of the Koran is not thrown into hell, and so long as its place is not taken by the gospel, the reformation of Turkey is an impossibility. But this can only be accomplished by carrying forward the missionary spirit, and by introducing greater educational means. To this end, therefore, I beg you to give us the necessary help and succor which we require.

THE ARMENIAN RACE, AND THE CONDITION OF THEIR CHURCH.

THE Armenians are a people spoken of very much in the Bible, according to the information given in Cassell's Illustrated Bible Dictionary.

The people do not call themselves Armenians, but Haiks, their country Haikia, and their language Haikanian, and they claim as their progenitor Haik.

The Armenian race descended from Japhet, one of the sons of Noah, through the line of Togarmah, mentioned Gen. x, 3; 1 Chron. i, 6; from whom Armenia is called "The House of Togarmah," Ezek. xxvii, 14; xxxviii, 6.

Togarmah, was the father of Haik, and he is the first king and conqueror of Belus, king of Assyria, and from this Haik the whole race is often named.

The term Armenian is said to have been derived from Aram, the sixth king from Haik, who, by his wisdom and prowess, raised his country to a high degree of renown, and surrounding nations then called the people Armenians.

The ancient Armenians appear to have been a bold and war-like race, and they waged against Astyages, king of the Medes.

The Armenian race has been in existense for 4,500 years, and its history, during 3,000 years, was written along with that of the most famous nations of the world; and the early history of the Armenians is like that of most of the Asiatic nations.

The country of the Armenians was bounded on the north by a chain of Mountains, running parallel with the coast of the Black Sea, and by the Georgian Provinces, on the east by the Caspian Sea and Persian Provinces, on the south by Mesopotamia, on the west by Asia Minor.

At one time their kingdom embraced also Cilicia, and extended down to the Mediterranean Sea. In fact the seat of the empire which had been always in the vicinity of Mount Ararat was ultimately removed to Cilicia, and after suffering repeated attacks from the Persians, Egyptians and Turks, the last of the Armenian Kings, Leo VI, died in Paris in the year 1393.

From the earliest time the Armenians have been distinguished for their acquaintance with the arts of civilization, as also for their industry, and general intelligence; for some 30 centuries they lived like other heathen nations of the world, in total ignorance of the true God; but their annals during the last 15 centuries have been written in the sacred history of Christendom. In the third century of the Christian era, the Armenians were the first, as a nation, to receive Christ.

The first period of the Christian history of Armenia is remarkable for the integrity with which the Armenians preserved, "The faith delivered to saints," and their readiness to be always found in the highest walks of christian virtue.

During all the wars which the Armenians had to sustain against Persia, they gallantly defended Christianity, which was always persecuted or uprooted by the Persians whenever opportunity favored.

In these wars, as well as in all judicial persecutions under Persian authority, the Armenians showed an undaunted spirit. Many of them sealed their faith in Christ with their blood and received the crown of martyrdom.

The classical period of their language was the fifth century, when Moses Chorenensis wrote his history of Armenia, (published, together with a Latin translation by the two Whistons, London, 1776). But for more than a thousand years from A. D. 440 to the capture of Constantinople in 1453, (from which time dates the ruin of all learning throughout the vast regions once subject to the Greek empire), Armenia was the

centre of the literary activity of all western Asia, and produced a long series of scholars versed in Greek, Latin, Syriac, Arabic and Persian, who attained to a high reputation as theologians, orators, poets, philosophers, liturgists, historians and astronomers. But the successors of these intrepid disciples of Christ did not long continue in following their example, but allowed erroneous practices, and superstitious beliefs to take hold of their minds, and thus, the once bright church of Armenia fell into spiritual darkness, and we know that commonly, spiritual darkness leads to moral depravity. No perceptible change came over this church till about the commencement of the present century.

The Armenians form an important portion of the Christian population under Turkish rule.

Armenia itself is divided into four parts, belonging respectively to Russia, Persia, India and Turkey; 4,500,000 Armenians live under these four governments — at least more than two millions of them being subjects of the Ottoman Empire. They do not inhabit Armenia alone, but are scattered over Asia Minor, and the eastern shores of European Turkey. While suffering much from Mahometans, these people have in past times found little sympathy from their brother Christians, who often troubled and vexed them on account of their religious convictions; but it is only just to add that the Russians have been more tolerant towards them than any other of their neighbors or rulers. The Armenians are a people of reserved disposition; but when strangers are introduced to them they are generally liberal and hospitable. Though oppressed for many years by the Turks, and even forbidden to learn their christian tongue, they are decidedly in wealth, trade, education, and political influence, surpassing the Greeks, as they have surpassed the Jews. They have two languages; — one sacred for church service, and a secular for every-day use; they have enriched the Turkish language with many important works, written in the Armenian character or letters.

The Armenian church resembles in rites and ceremonies that of the Roman Catholic; but they are less superstitious and bigoted than the Greek and Catholics.

The head of the Armenian church resides in *Ech Miadzin* and is called Catholicos, as they have also patriarchs in Constantinople and Jerusalem.

The actual improvement and progress of the Armenians is mainly due to the diffusion among them of the Holy Scriptures in the vernacular tongue; for, although the scriptures have always been allowed to be read by the Armenian Church, comparatively few could profitably do so, because the language of the scriptures was in the classical and not in the vernacular tongue; this great want has been supplied through the benevolent efforts of missionaries sent from this country, and copies of the old and new Testaments in the vernacular Armenian have been printed and largely circulated among the Armenian people.

Let us enter somewhat more into detail as to the present religious forms, and doctrinal belief of the Armenian Church.

1. The form of church government is Episcopal, and there are nine different grades of the Clergy, all of whom are set apart to their offices by the laying on of hands. Four of these are below the order of Deacon, and are called Parters, Readers, Exorcists, Candle-lighters; after these come the Sub-deacons, the Deacons, the Priests, the Bishops, and last of all the Catholicos, who is the head of the Armenian Church. There are two rival Catholicoses, one at Oghtamor Island in the Lake Van, and the other of Cis in Cilicia, but both of very limited jurisdiction.

All below the Bishops are ordained by the Bishop and he by the Catholicos only, the Catholicos himself, is ordained by a Council of Bishops.

There is a class of ecclesiastics, called Vartabeds, which may be considered as collateral with the order of Priests. The

differences between them are simply these ; the Priest, unless at the time of his ordination, he has a wife, and the Vartabeds never marry, but have taken upon them the vow of perpetual celibacy.

The Priests always remain Priests, and can never rise to the rank of Bishop. The Vartabeds may become Bishops, and in point of fact, all the bishops are taken from this order, and bound to celibacy. The Vartabeds are properly the preachers of the Armenian church, while the priests never preach.

The Vartabeds reside only in convents, or if located where there is no convent, they live separately from the families, within the church enclosures. The Priests live in the midst of their flocks and freely visit the houses of all their parishioners. If the wife of a priest dies he is not permitted to marry again and he may then, if he chooses become Vartabed.

2. DOCTRINES OF THE ARMENIAN CHURCH. The chief point of separation between the Armenians and Greeks, and Papists is, that while the latter believe in two natures and one person of Christ, the former believe that the humanity and divinity of Christ were so united as to form but one nature, and hence they are called Monophysites. It was for this chiefly, that in the year 491, a synod of Armenian Bishops rejected the decision of the council of Chalcedon, and thus cut themselves off from the communion of the other branches of the Christian churches, and in consequence of that act they are to this day denominated Schismatics, and heretics by the Greeks and Papists.

The Armenians adhere to the statement that the Spirit proceeds from the Father only, and in this, the Greeks join them in opposition to the Papists, who say "From the Father and the Son."

They hold to seven sacraments, like the Latins, although baptism, confirmation, and extreme unction are all performed at the same time and the forms of prayer for confirmation,

and extreme unction are so perfectly intermingled that it is difficult to believe they were originally two rites.

They hold to baptismal regeneration, original sin (to atone for which alone Christ died) being washed away by baptism, while for the removal of actual sins, penances, and the sacraments of the church are necessary.

They discard the doctrines of purgatory, and yet praying for the dead is an integral part of their system, for which they have many stated periods.

They hold to auricular confession to a priest, and that absolution comes from him, though without money.

They believe that prayer is rendered much more efficacious by being offered through the mediation of Mary, or of some other Saint, and the perpetual virginity of the Virgin is a doctrine of fundamental importance.

It is painful to witness in the Book of Common Prayer in this Church how constantly the name of Jesus as mediator is excluded, and the name of Mary, or some other saint substituted in its place. As might be expected, the poor people are found continually calling upon the Virgin, but never upon the Lord Jesus to intercede for them.

In this respect indeed, the Armenians appear to hold even a lower place in the scale than either the Greeks or the Latins, for the latter have only dishonored Christ by associating with him a multitude of other mediators, while the former seem to have excluded him altogether from the mediatorial office. Auricular confession, absolution from sin by the Priest, penance, transubstantiation, baptismal regeneration, intercession of the saints and angels, worship of the material cross of relics and of pictures, and prayer for the dead, all belong as much to the Armenian Church as to the Roman.

3. FORMS OF WORSHIP, CHURCH PRACTICES, FASTS AND FEASTS. The Armenian Churches are regularly opened every morning and evening for prayer, and mass is performed every

morning in the city churches, though less frequently in the country ; there is no essential difference between an Armenian and a Roman mass.

Unleavened bread is used in this sacrament among the Armenians, and the broken peices of bread are dipped in undiluted wine, and thus given in both kinds to the people.

Baptism is performed by triple immersion, and also by afterwards pouring water three times upon the head, and although the child has been anointed with Chrisma (an oil, after the consecration of which the Armenians believe it to become impregnated with the Holy Ghost), it is worthy of being adored. Prostration and making the sign of the cross, and prayer, and burning of incense before pictures, are constantly practiced, and fully authorized by the Armenian Church.

There are two weekly fasts prescribed, namely, on Wednesdays and Fridays throughout the year. Besides these there are special fasts appointed, one of six days, before Christmas, another of forty days, before Easter ; the Armenians have a hundred and sixty-five days of the year allotted to fasting, and considerably more of the remainder of the year devoted to feasting, so that fasts and feasts sometimes come on the same days ; it must be understood, however, that with them, a fast is only abstaining from animal food, but they eat as plentifully as they please of vegetable viands.

If it be asked by what means a devout Armenian, under the full influence of the instruction of his church, expects at last to get to heaven, I would say, chiefly through what his Priest can do for him, that is, mostly.

EARLY PROGRESS OF THE MISSION AMONG THE ARMENIANS.

THE American Board began the work in the East by a Mission in Palestine, to which Missionaries were appointed in 1818. This was followed by the opening of a Mission at Beirut, in Syria, in 1823. The Beirut Mission was suspended for some years, on account of the impossibility of obtaining protection, after the battle of Navarino. The work was then for a time carried on from Malta, whither the Press was removed for safety. The temporary suspension of the Syrian Mission had brought the whole of the missionary force of the Board to Malta in 1828, and through this means, in God's providence, united plans were there laid for many of those Missions which have since become so prosperous. One Missionary was sent to Syria, another to Constantinople, and Mr. Smith and Mr. Dwight were sent off for an exploring tour among the Armenians, and others, of Turkey and North Persia. This tour occupied nearly two years, and a vast amount of information was gained by the two intrepid explorers as to the then almost unknown Churches of the East. Mr. Dwight settled at Constantinople early in 1832, where a work had been already begun by another Missionary, Mr. Goodell, among the Armenians, who were intelligent, ingenuous, and frank, and numbered then about 200,000 in that city. The object of the Missionaries was not to break down the Armenian Church, but, if possible, by reviving the knowledge and spirit of the Gospel, to reform it. "When their converts were excommunicated," says Dr. Anderson, the former Secretary, in his valuable History of these Missions, "after some years, the case became changed, and, of course, their methods of proceeding were greatly modified." The work went on most encouragingly, though it was still the day of small things.

The Papal Armenians, estimated at 15,000 to 20,000, and with a Patriarch of their own, were the first to sound the tocsin of alarm. Soon the Armenian Church itself became aroused, and also the Greek Church. Both issued decrees excommunicating all who should buy, sell, or read the books of the "Lutheran Calvinists," as they called the converts. An Imperial Firman was also published, "authorizing, and even requiring, the several Patriarchs to look well to their several communions, and to guard them from infidelity and foreign influence." A strong effort was made to procure the expulsion of the Missionaries. This was in the year 1839. God, however, interposed. The Egyptian War and its consequences broke the power of the persecution. Their enemies were, by various events, scattered to the winds. The progress of the Evangelical work became more and more striking. The people generally were aroused. There was a growing disposition to compare every doctrine and practice with the Scriptures. The vartabeds, or preachers, could not disregard this, and became largely indebted for their materials to publications of the Mission. At this period, Lord Stratford de Redcliffe, then Sir Stratford Canning, was a noble Ambassador of the British, and he laid the foundations, let us hope, of full religious liberty in Turkey, by procuring from the Sultan himself a written pledge, after a struggle of some weeks, that no person embracing the Moslem religion, and afterwards returning to Christianity should on that account be put to death; and that henceforth no person should be persecuted for his religious opinions in Turkey. The British Ambassador distinctly acknowledged the finger of God in this transaction — which, he said, seemed little less than a miracle. This pledge affected not merely Mohammedans, but secured to the Protestant Native Christians the full enjoyment of their civil rights, while openly practising their own religion.

Persecution went on, especially from 1843 to 1846; yet during all this time the spirit of inquiry spread, and believers

were the more added to the Lord. The most fiery persecution began in 1844, under the direction of Matteos, the Armenian Patriarch of Constantinople. Custom was withdrawn. The priests were ordered to hand in the names of those who did not come to confession and partake of the Communion, in their respective churches. All such were threatened with excommunication, and its dreaded consequences. The bastinado was repeatedly applied to converts, especially in the provinces, — as by the Bishop of Erzeroum. Excommunications were freely put in force in 1846, with the pains and penalties attached. The leading men in the different trade corporations were required to deprive the persons anathematized, and their families, of their employments and other means of living. Many were driven from their houses and shops, and some expelled from the paternal roof. Bakers were forbidden to furnish them with bread and water-carriers to supply them with water. The Patriarch even ventured to send the names of thirteen leading Protestants to the Porte, requesting their banishment. Sir Stratford Canning called the attention of the Turkish Ministry to the pledge given three years before by the Sultan, that “henceforth there should be no more persecutions for religious opinions in Turkey.” He urged the Government, also, to secure to the Evangelical community the right of pursuing their lawful callings without molestation. The demands of the law might, he suggested, be met by their becoming sureties for one another.

The Grand Vizier gave orders that “the Protestants” be allowed to open their shops on this condition. The name “Protestant” had been applied to them by their enemies, by way of reproach, but now they were constrained to adopt it, by its use in the official documents.

Thus was the name determined. On the 21st of June, 1846 a great feast day in the Armenian Church, the Patriarch issued a new anathema against all who remained firm to Evangelical principles, and decreed that it be publicly read at

each annual return of the festival, in all the Armenian Churches throughout the Empire.

Many difficulties arose until at length, during the time from 1846 to 1855, Armenian ecclesiastical authority thought it worthy of their calling, as ministers of the Gospel, to imprison and persecute those who read the scriptures in the vernacular, or held views of the Christian dispensation different to their own.

They arrayed against the professors of the new doctrines, or rather of old ones revived, the whole of their civil and ecclesiastical authority. Many were excommunicated, banished, bastinadoed or thrown into prisons, and they would not allow even the dead to remain in their graves, but they digged up tombs, took off corpses that belonged to Protestant families, and threw them down the chimneys to their respective families. Many preachers were set on donkeys, with their backs towards the head of the animal, their faces painted with black, holding the animal's tail in their hands, and were thus led forth from their homes accompanied with the curses of those who persecuted them. Many of those preachers were likewise severely beaten; but all this intolerance and uncompromising opposition proved of no avail; and thanks to the efforts of Sir Stratford Canning an Imperial Firman was obtained, with the autograph of the Sultan, giving to their civil organization all the stability and permanency that the older Christian communities enjoyed in Turkey, and granting to them their own representation at the Porte.

It was, however, three years before he could get the official transmission of the Firman to the Pashas throughout the Empire.

At length, after the Crimean war, this Firman became further secured by the famous Hatti Humaiyoun, issued by the Sultan in 1856. Since that time the Protestants have increased daily at many places in Asia Minor, and all of the troubles and difficulties have passed away, the Gospel becoming the victor.

THE PRESENT DIVISIONS OF THE MISSIONS, AND THE CONDITION OF THE EVANGELICAL CHURCHES IN TURKEY.

ARMENIAN MISSION. — This Mission is separated into four branches.

European Turkey Mission, the Western Turkey Mission, the Central Turkey Mission and the Eastern Turkey Mission.

The first is the Mission to the Roumelians, the youngest of the Missions. It has a publication department at Constantinople, and its stations are Philippopolis, Samakon and Monastir. There are now 3 native pastors, 8 licensed preachers, 4 churches, 13 school teachers, and 7 other helpers connected with this Mission. The number, not yet large, are increasing, and the schools are multiplying.

The Western Turkey Mission is the largest with 7 stations, 94 out-stations, 30 churches, 24 missionaries, male and female, 2 male assistant missionaries, 44 female assistant missionaries, 21 native pastors, 24 licensed preachers, 138 teachers, 43 other helpers. The central stations are Constantinople, Nicomedia, Manissa, Broosa, Marsovan, Cesarea and Sivas, there are 109 schools with nearly four thousand children in attendance, of whom more than a third are girls.

The Central Turkey Mission has its two chief stations at Aintab and Marash, 39 out-stations, 12 native pastors, 22 licensed preachers, 82 teachers, 2,895 members and 2,300 scholars of all grades. There is now an excellent College at Aintab and a Theological Seminary at Marash, under the direction of Missionaries.

In the Eastern Turkey Mission, which has also its College at Harpoot, there are 4 stations, (Harpoot, Erzeroom, Van and Mardin,) 122 out-stations, 32 churches, 23 native pastors, 35 preachers, 117 teachers, and 46 other helpers.

The first Evangelical Armenian Church in Turkey was formed by Missionaries in Pera, a suburb of Constantinople, in 1846; this church increased to 8 by 1851. During the next decade that number increased to 44, and during the following decade (that is from 1861 to 1871) it augmented to 76. From the year 1871 to 1881 the number further increased 110 churches, and all the Evangelical Armenian churches in Turkey are the fruit of forty years' faithful labor of the American Missionaries. The Evangelical Armenians number about 25,000, and there are about 7,000 church members and 15 boarding schools for girls, 3 divinity halls, 4 colleges, and twenty years ago there were none of them.

It is not 15 years since the institution of our Sabbath Schools, but now we already have 165 of them; our Sabbath Schools are both for young and old. We have been enjoying the blessings of Sabbath Schools there for 15 years past, and certainly its good results are numerous and perfectly evident. In those gatherings on Sunday morning everything is done satisfactorily, and I have no doubt that if any one of you were to assist at those meetings he would not be disappointed.

We have four Ecclesiastical Associations or "Unions" distinguished as follows,—that of Bythinia, in Western, of Marsovan, in Northern, of Kharpoot, in Eastern, and of Cilicia, in Southern or Central Asia Minor. In the subjoined table will be found the figures relating to the statistics of those Evangelical Churches in Turkey.

Twenty years ago the number of persons able to read and write was not 20 per cent. but now 90 per cent. of them can read and write, and education has made greater progress among them than among any other of the communities in Turkey.

These figures apply more especially to females, for not many years ago it was considered a great shame if a woman meddled with books or attempted to write letters, but now the first question of importance asked respecting our young

women is, can they read and write? In order to encourage and promote the ends of education with greater effect, we have started night schools; those who are prevented from attending these schools are visited in their own homes. Thus none among us can have any excuse whatever for being ignorant of the most elementary branches of education. Our teachers at the schools are mainly recruited from among those females who have been at our boarding schools, and have passed their examinations successfully. Those who have been able to obtain these teachers' situations, have, in their own sphere, given such valuable help to our churches as can never be overrated.

Although I have mentioned a large number of churches, only 20 of them are self-supporting, the rest are more or less assisted by the American board, till they become entirely so. Some of these churches in Cilicia have formed themselves into a society named *jan Perver* (the soul-loving) society. This society maintains two or more preachers, as the case may be, purely for missionary work in the country round about.

Although the number of the Protestants in Turkey is too insignificant compared with the mass of the population, and although some of the other communities of Turkey are counted by the millions, and the Protestants by the thousands only, they nevertheless enjoy the same rights and privileges as the larger bodies, or in other words, whatever special rights are enjoyed by the Orthodox Greek Church, for instance, the same rights are enjoyed by ourselves. These advantages are a subject of great rejoicing to us, and I am sure, to all true Christians. This, with the fact that the Protestants are known and esteemed by all the populations of Turkey, for their exemplary life and conversation renders us very grateful indeed to our Lord and Master Jesus Christ, and to him we give all the glory for the benefits we enjoy.

I may as well mention here that all of these belong to the Armenian nation. The Armenians have been the

foremost people in the East, who have either given a welcome reception to the missionaries, or have appreciated and valued the Holy Scriptures. I ought to add that this is not confined to the Protestant Armenians alone. The old hatred and rancor and bitterness of feeling between the old Armenian Church and the Protestants is in a great measure forgiven and forgotten. And as the evangelical brethren and members of the old church become acquainted, and intercourse becomes frequent between them, they discover new points in matters of faith and doctrine wherein they agree. It does not unfrequently happen that an exchange of pulpits is effected; we go to preach in their churches and they come to preach in ours. These friendly relations are increasing every day, and we entertain strong hopes that before long the signs of a great reformation will begin to show themselves in the Armenian National Church.

The Bible has been translated to all the spoken languages of Turkey. During the last few years, more than 500,000 copies of the Word of God, and portions of the same, have been sold, and over 800,000 different tracts and religious publications were circulated. These publications have proved so beneficial to the different classes of our population in Turkey, that it is our bounden duty to express our deep gratitude to the religious societies of Great Britain and America.

My dear Christian friends, do not for a moment imagine that these volumes have been thrown into the fire or destroyed, or have remained idle in book depôts, but they are, each of them, in the houses of immortal souls, bringing to them the good tidings of salvation, and of immortality through our Lord Jesus Christ. Although the work of evangelization in Turkey has not been long in existence, and the number of Protestants comparatively few, yet, through them, the Bible, and portions of the Holy Scriptures are now in the hands of over 1,000,000 immortal beings. The progress thus far made,

only calls for the prayers and supplications of all true Christians, that the Holy Ghost may come and complete the work of salvation begun in this manner.

If the work of the Gospel in the Turkish Empire is now to be taken care of, and helped as it ought to be, in a short space of time there would be in Turkey a model Christian Church, shining like a light among the darkness of the Islam. Although it is necessary to send missionaries to the Muselmen, yet before that, or at least together with that, it is necessary to do your utmost to enlighten those churches who have as yet but little light in themselves, in order that they may become, as I have said, like light shining in the distance, that has blinded so many millions of immortal Mohammedans. As long as the old Christian of the corrupt Churches in the East remain in their present state of half-information in certain towns, and in total darkness in others, it would not be an easy task that of those who desire the conversion of the Muselmen. They ought first to enlighten and educate those Christians who are living with the Muselmen. Unless you first help those Christians, you are doing a useless work, in my humble opinion, by preaching the Gospel to the Mohammedans. During the space of thirty years' missionary labor among them, how many Mohammedans have become Christians? Have we ever heard of such conversion? I know some of those few converts who are remaining Christians (openly), every one for some worldly reason. The Turkish authorities are anything but friendly with them. The religion of the Turks can be destroyed only by education, civilization, the preaching of the Gospel, and the exemplary life of Christians. Nothing else would influence the Turks.

GENERAL VIEW OF ALL MISSION WORK THROUGH- OUT THE TURKISH EMPIRE.

THERE are five Missions at work in Turkey and Persia; that of the American Board of Commissioners; that of the American Methodist Episcopal Church in Bulgaria, to the north of the Balkans; that of the Board of Foreign Missions of the Presbyterian Church; that of the Board of the United Presbyterian Church of North America.

The Mission in Latakia, North Syria, and if we go beyond Turkey westwards, the Mission in Greece. About \$500000, a year is expended on these Missions by these Boards of the United States, besides a large sum raised by the native churches themselves, many of which, support their own pastors and schools.

In all these Missions there are about forty principal or central stations, with six colleges for imparting a liberal general education, besides many Theological colleges or seminaries. About 420 out-stations, about 140 churches, besides many other buildings used, 90 American ordained missionaries, 8 medical missionaries, 140 female missionaries, including, as is always done in America in the Mission statistics, the missionaries' wives, 80 native ordained pastors, 170 native preachers, who have been regularly trained but have no settled charge, 600 native teachers, and 80 other native helpers—altogether about 930 natives employed in active Christian work. The number of communicants is about 10,000, and of adherents probable 50,000; but also, a vast amount of light has been brought to bear on the native churches, and Bibles and Christian literature reach millions of the population through colportage. Female education is making most rapid strides. Surely when the extent and blessing of the work is considered, on which the future of

Turkey must very much depend, a much deeper interest might be shown by the Christians of the United States.

There are other agencies in Turkey and Egypt—as Miss Whately's schools at Cairo, the British Syrian school at Beirut, the Mission schools at Suediah, the Ancient Seleucia, founded by the late Dr. Holt Yates, Mrs. Watson's work on the Lebanon, Miss Arnolt's work at Jaffa.

There are also the important Missions of the Church Missionary Society in Palestine, the Scotch Mission in the Lebanon, the Missions to the Jews of the Church of Scotland, and the Free Church of Scotland in Turkey; and in all of which it takes a deep interest.

Let us earnestly pray to God that He may bless more and more the labors of those engaged in this great work, in a country so benighted and oppressed, but of such deep interest to every Christian heart; and that He may prepare the way through the leavening power of the pure Gospel—now not only preached by many hundreds, but circulated far and wide by colporteurs, in all the languages used—for that brighter day when the Mohammedan aggression will be broken, the idolatry and superstition of the nominally Christian Churches disappear, and those beautiful and fertile countries be blessed with peace and with prosperity,—arising from a spiritual regeneration.

A VOICE FROM THE BIRTH PLACE OF THE APOSTLE PAUL.

As all who are acquainted with Scripture History know, Cilicia is the land of the Apostle Paul, and Tarsus, his birth-place. Cilicia is an ancient province on the sea coast of Asia Minor.

I shall here give a brief sketch of Asia Minor.

Asia Minor is the fairest portion of the Ottoman Empire, and one of the finest countries in the world. It is a peninsula, and is bounded on the north by the Black Sea, on the south by the Mediterranean, on the west by the Bosphorus, the sea of Marmora and the Dardanelles; on the east by Armenia, and the Turkey Provinces of Diarbekir and Aleppo.

There are the Taurus Mountains, situated between Cilicia and Cappadocia, or central of Asia Minor, stretch with a thick body from east to west, or one chain of mountains detached from Armenia enters the peninsula extending along the northern coast, others along the middle and southern parts.

These mountains modify the temperature of the valley across which they extend; these extend over a space of about 1,000 miles.

The influence of these mountains upon the climate renders the country extremely picturesque and fertile.

The position of these mountains from the south-west towards the north-east, their high summits, their deep valleys, their vast caverns, their snow-clad tops, looking in the distance like a sea of crystals, and the rich vegetation which covers them from the middle downwards, give them, in the estimation of their inhabitants on both sides, a truly majestic aspect.

From a distance they seem to disclose their bosom with a grand effect as the source of health and life to their settlers.

Truly the animals and vegetables of these two countries, Asia Minor and Mesopotamia, are dependent on the Taurus Mountains for their food, and they praise God who has so provided for them.

The names of the different mountains of the Taurus range and their elevation are—

First, the *Doumanli Dag*. This mountain is so called from the continual existence of mists upon it. Its elevation is 6500 ft.

The second is *Bol-gar Dag*, so called from its always being covered with abundant snow. Its elevation is about 9000 ft.

The third is that curious looking figure which is called *Duldul Dag* (telescope mountain).

It is supposed that in ancient times there was a volcano here, and even now occasional reports are heard from its summit. These reports are called by the natives *Goudret Topou* (artillery of God); and they believe that when this cannon is fired, God intends to send some great calamity over the country.

The fourth mountain is called *Noori-Hack*, which means the light of God. The elevation of this mountain is 10,000 ft.

The fifth is *Beyaz-Dag*, so called from the white appearance of its composition. It is 8000 ft. high.

The sixth is *Agh-Dag*. Its height is nearly 9000 ft.

Then comes the well-known Mount Ararat, which rises far above those mentioned, and is the queen of all the mountains of this region. It is 17,200 ft. in height.

The varying elevation, shape, and position of these mountains present a very beautiful and agreeable view from east to west.

The higher summits of these mountains are covered with snow during nine months, from October to June, and in some places perpetual snow may also be found.

The snow which covers these mountains during the greater part of the year, produces certain interesting results.

The first is, that it feeds the sources of various springs that rise in these mountains.

The next is, that it keeps the climate of this region humid, and neutralizes the pernicious effects of bad air, which heat brings.

Thus the climate is kept pure, which is a source of benefit to both man and beast.

Four great rivers rise in these mountains ; the Kizil Yrmak (purple river), 700 miles, Yeshil Yrmak (green river), 550 miles, Seihoun, and Jihan. The first two flow into the Black Sea, and the last two fall into the Mediterranean Sea ;

Its remarkable seas are Egirdir, Touzla, and Ismik near the ancient city of Nicea, where the Nicene Creed was composed, in the year A. D. 325. Its towns and villages, formerly populous, are converted into deserts, and but a small portion of this unrivalled region is cultivated. The implements of husbandry used in Asia Minor are of the rudest and most primitive description. So fertile is the soil that when scraped by a plough however inferior, it yields an abundant harvest. Its products are every kind of vegetables and corn ; its fruits are oranges, grapes, olives, apples, plums, apricots, walnuts, cherries ; its trees are myrtle, laurel, tamerisk, oak, cypress, beech, turpentine, and a variety of aromatic shrubs. Asia Minor is considered the orchard of Constantinople. Oleanders, rhododendrons, laurestinus, and other flowers which would be considered very choice in England grow wild in great luxuriance. Botanists come from Europe to collect plants for their nurseries. It possesses mines of copper, silver, coal, iron, and other metals. The peninsula of Asia Minor contained many cities, some of them of great splendor and magnitude. It was once the seat of riches and learning, and some wonderful events in Church and secular history happened here. The Apostle Peter writes in his first epistle, to the scattered Chris-

tians in Asia and Bithynia (where I am now writing this history), and it was dignified by the birth and labors of the great apostle to the Gentiles, St. Paul. Dispersed throughout the land, may be seen the remains of ancient cities, and numerous vestiges of the splendor and wealth of its former inhabitants. Asia Minor is now divided into the provinces of Hudavendigiar, Kastémoni, Trabison, Aider, Koma, Adâna, Angora and Sivaz, where American Missionaries are stationed and have seminaries and other Missionary establishments. The population of Asia Minor consists chiefly of Turks, Greeks, Armenians, and a few Jews and other less important tribes ; but I leave all these and speak shortly about Cilicia.

Cilicia, an ancient division of Asia Minor, is bounded on the west by Pamphylia, on the north by Cappadocia, which it divided by the ridges of Mount Taurus, on the south-eastern part of Asia Minor, and on the east by Laconia and Syria.

Cilicia is a land of oranges, olives, grapes, and indeed of almost every fruit that is pleasant to the sight and good for food, having an area of about 20,000 square miles. The soil is very fertile, but badly cultivated.

This country has had a place in history from very remote times. Here Alexander the Great met and defeated the Persians. It will be remembered that in this district, in the first century of the Christian era, many Christian Congregations were founded, whose existence in comparative purity, continued until the twelfth century. At the same time the lost Armenian Kingdom was established here for about four hundred years, from the twelfth century, at which period a gradual decline of the Christian faith set in and increased until the fifteenth century, when the country was overrun by Mohammedans ; and it has ever since been under Turkish rule.

It has a population of over three hundred thousand, and of these, fifty thousand profess Christianity, the rest being chiefly Mohammedans, and the principal city of the provinces is Adâna, which has a population of about forty thousand.

People from other Turkish provinces come here to live, and not a few from Europe, who come on business, so that the population is altogether of a mixed kind.

Although there are only three principal religions, *i.e.* Mohammedan, Christian, and Jewish, each of these is divided into various sects. Of professing Christians there are no less than seven sects, *i.e.* Armenian, Greek, Catholic, Syrian, Nestorian, Maronite, and Jacobite. There are about 15,000 Jews in the province, divided into two sects, the Sadducees, and the Jews in the narrower sense of the term. The religious condition of the Jews, especially the sect of the Sadducees, is deplorable, as they have no definite belief, and the women take no part in their religious exercises.

Though of late some little attention has been given to education, the vast majority of the people are in a state of gross ignorance, especially among the Mohammedans and Sadducees. Among the women not more than one in ten thousand can read and write, and among the men about one in one hundred has a slight knowledge of reading and writing.

THE EVANGELICAL RELIGION AT CILICIA.

We thank God that He again visited the native land of the Apostle Paul by the American board of Missionaries in the year 1850 ; the Missionaries labored for five years in Tarsus and Adâna, and formed in each place an Evangelical church, in the year 1855 ; but at the present time we have four Evangelical congregations in the ancient province of Cilicia.

The inhabitants of Tarsus are 10,000, of whom 5,000 are Mohammedans, 3,000 Sadducees, and 2,000 denominational Christians. We have a small Evangelical congregation at Tarsus ; the congregation numbers about 90 persons, of whom 25 are church members. They have a native pastor, and two teachers for educating boys and girls.

Although I have mentioned the inhabitants of Adâna, about forty thousand, of whom 20,000 are Mohammedans, 5,000 Sadducees, and 15,000 denominational Christians, there is an Evangelical congregation that numbers 450 souls, of whom 90 are church members, and there are a great many young people among the congregation. They defray entirely the expenses of minister and teachers, which amount to about \$750 annually.

But this congregation has not yet been able to provide itself with a church and a school. On the Sabbath days public worship is conducted in a private house, which, being too small to accommodate four hundred and fifty persons, many are obliged to stand in the passages of the house and outside. Although the congregation has been in existence in the said city for twenty-five years, it has been unable to build itself either a church or a school. In the first place, because the Protestants of this city are very poor ; and in the next, because land, building materials, and wages are very dear.

Nevertheless, both the Missionaries and the native brethren in Adana have come to the conclusion, that a church is indispensable, as also a school-building for higher education. In 1874 it was decided to begin the building of the church, the American board granted £500, and the native brethren contributing £250 in cash, and some private contributions from England and Scotland £650 in cash.

Although in this manner £1,400 were raised in cash and property, they could only purchase the site of the intended church, the property being reserved for the school; and they set about laying the foundation of the church with the £550 in hand, hoping to get more as the building made progress; but they were disappointed in their expectation, and were compelled to stop the works after raising the walls of the church about ten feet beyond the level of the ground. Since then, that is for the last two years, nothing has been done towards the completion of the church—the great poverty of the Adana brethren rendering further assistance on their part quite hopeless.

Christian friends, I call your attention to this country; 1800 years ago, the Apostle Paul preached the Gospel in that country, and he founded churches. We read in the Acts of the Apostles, he went to Cilicia that he might confirm the churches that were there. Now, on the contrary, an infidel, bearing the name of the great Apostle, is doing his utmost to introduce unbelief in the hearts of young men! At the time when the Apostle Paul visited those Cilician churches, they were like a bride dressed with pure garments. Now the darkness is almost their sole covering.

You are constantly reading the 13 Epistles of St. Paul, and I believe that you receive great benedictions through the reading of those books, but I wish that while you read those blessed letters you would also think about the country of their author. If the Apostle were here, he would take my part, address you with mighty power, and convince you of

the absolute necessity of your helping his country, and he would not cease speaking until you had granted amply his request. When I tell you that the Turkish language is the vernacular of Cilicia, the language spoken by the Mohammedan Turks—you will understand that many Mohammedans who might be brought under the influence of the Word of God through the preaching thereof, are prevented through want of accommodation.

By reminding you of these things, I wish to draw your attention to the condition of the people of those regions in this day. From this country did the river of life flow into other countries, but its present condition invites the river of life to flow from other countries hither. This is not only the land of the Bible, but it is the home of all mankind; and the nations of the earth were dispersed from here, and they have duties to perform in this land. Now the Gospel is being preached among a portion of the inhabitants of these countries, and we expect that quickly many good results will follow. You think of Turkey as a dark land, and it is so. I have lived there many years, and most of the time in the darkness; but the daylight is shining. It is shining on the mountain-tops, in the valleys, and on the plains, and we are hopeful of the future; we believe the light will spread. We have occupied the best strategical points all over the land. There are more than a hundred Evangelical churches, and from them has gone forth the light over all the country round about.

Thus, this land has many claims on the sympathy and assistance of other lands.

But, please add your prayers to your assistance, that the Work of Christ may make progress here; and I beg you to remember always this ancient country, and you will do it for the Glory of Christ, and be co-workers with us in the extension of His kingdom on earth, as also sharers of His joy in heaven: Amen.



